



Examining The Addition of The Hadith of The Blind and Criticising Albāni's Views About it

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ABSTRACT

«Muhammad Nasīruddin al-Albāni» is one of the prominent and influential hadith scholars of «Salafism». He has written extensive books in various fields of the Islamic sciences, especially hadith sciences. His works have been widely published in Islamic countries. The hadith of «*al-Dharir*» [the blind] has a *Sahih* [authentic] chain of transmission in Sunni sources. In this hadith, two *Ziyadāt* [additions] have been mentioned under the title of the addition of «Hammad bin Salamah» and the addition of «Uthman bin Hunaiif», which have been weakened both by «Albani» in his book «*Al-Tawassul, Anwa'uhu wa Akhamuh*». These weaknesses, in general, are *Sanad*-based [documental]. The method of collecting materials in this study is library sources and the research method is descriptive and analytical. After the investigations, it was found that the first addition can be strengthened by proving the trustworthiness of «Hammad bin Salamah» and the non-contradiction of his addition with the narration of «Shu'bah», and the second addition by proving the acceptability of the narration of «Shabib», who is one of the narrators of the chain of hadith. Albani, objects to the hadith of the blind, which contains the addition of «Uthman bin Hunaiif», based on the narrations of «*Hayâ'* [shyness] of Uthman», while various researches have shown that Albani's claims about this hadith are incorrect.

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1. Introduction

It is necessary to promote the pure culture of the Prophet Muhammad and his Pure and Infallible Progeny (AS), and confront the doubts and prejudices that appear in every era. Then if we look carefully, we can see its roots vividly in the beliefs of the early Muslims. The «*Salaf*», meaning «the early Muslims», used to believe in the necessity of following the first three generations of the Islamic Ummah, and this belief gives them a distinctive idea and method of dealing with religious issues. «Muhammed Nasiruddin al-Albani» is one of the followers of Salafism, who has written a book entitled «*Al-Tawassul, Anwa'uhu wa Ahkamuh*» on the subject of «*Tawassul*» [Seeking Allah Through the Means], in which he has examined some hadiths and classified them as weak in terms of document and implication. Some of these topics are debatable, and there have been activities in this direction by academics.

This article aims to check the validity of some of the weaknesses raised in the mentioned book.

2. Introduction of Muhammad Nasiruddin al-Albani

«Muhammad Nasiruddin al-Albani» is one of the leading «Salafist» hadith scholars whose influence on this movement and its followers is undeniable. Therefore, it is necessary to study his biography and principles as well as his scientific position and activities. «Albani» followed the path of Salafism from his youth, and later, because of his activities in the path of Salafism, he was imprisoned several times, banned from preaching, and prevented from departure by the government. (See: Isam, 2002: 13) One of his most prominent features was the amount of study and the extra effort in following up on scientific issues. (Sajjad, n.d: 18) He has extensive and valuable works in various fields, which have been widely published in Islamic countries, and many of these books have been translated into the living languages of the world. Abu Muhammad Sajjad mentioned the names of 217 of his works and *takhrij*-related books. (Ibid: 68-78) Al-Albani has been praised by a large number of Sunni scholars. «Muhammad bin Ibrahim Al-Shaibani» gave examples of praising the Sunni scholars for Al-Albani in his book. (Shaibani, 1986: 539-556)

3. Introduction of the Hadith of «al-Dharir» [the Blind] and the Subject of "Tawassul" based on this Hadith

Since the subject of this article is the investigation of the addition to the hadith of "the blind", it is necessary to examine the text of this hadith in Sunni sources and its inclusion.

3.1 The Text of Hadith of the Blind

It was narrated through a *Sahih Isnad* [authentic chain of documents] in the Sunni sources from 'Uthman bin Hunaif that a blind man came to the Prophet (peace be upon him) and said: «If you wish, I shall supplicate for you; and if you wish, I shall delay that for you and that will be better for you». (According to another report) «... Or if you wish, you can be patient and that will be better for you». He said: «Supplicate». So, he told him to perform *wudu'* [ablution] and do it well, and to pray two Rak'ah, and to say this supplication: «*Allahumma inni as'aluka wa atawajjahu ilaika bimuhhammadin nabiyyir-rahmah. Ya Muhammadu inni tawajjahtu bika ila rabbi fi hajati hadhihi fataqdhi li. Allahumma fashaffi'hu fiyya wa shaffini fih* (O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)». Uthman bin Hunaif said: So the man did that and he was healed. (See: Ibn Hanbal, 2001, 28: 478; Ibn Hamid, 1987: 147; Ibn Majah, n.d, 1: 441; Al-Nasa'i, 1985: 417; Tusi, 1994, 2: 447)

3.2 The Subject of Tawassul and Hadith of «the Blind»

Albani says in his book «*Al-Tawassul, Anwa'uhu wa Ahkamuh*»: «If it is true that the blind man has turned to God by the intercession the Messenger of God (PBUH) in his supplication, then the subject of tawassul would be a special ruling that is applied for the Prophet of Islam (PBUH) so he does not share it with other prophets and righteous people; That is, one does not turn to God by the intercession of them, and comparing them to the Prophet (PBUH) according to the correct opinion. Therefore,

whoever insists on this view and claims that the blind man made tawassul to the Messenger of God (PBUH) in person, he should stop at this point and not go further and not seek intercession to another righteous man; as it was narrated by Imam Ahmad bin Hanbal and Izzuddin bin Abd al-Salam that they only considered it permissible through the Messenger of God (PBUH); not anyone else». (Albani, 2000: 75-76)

However, opponents of Albani's opinion believe that this hadith is not limited to the person of the Holy Prophet, (PBUH), and the time of the issuance of the narration. Said Fouda says in criticizing those who say: «There is no permissibility in this hadith to make tawassul through the Prophet (PBUH) in his absence and after his death; because according to Ilm al-Usool [the science of principles], when a hadith is included in the permissibility or non-permissibility of something, is considered as shar'i and legitimate, and does not belong to a specific case; rather, it must continue until the Day of Judgment; unless the Shaari' allocates it to a specific case or abrogates it for a certain time». (See: Fouda, n.d: 12)

3.3 Another use of Hadith and Confirmation of Ibn Taymiyyah

In confirmation of the generality and inclusiveness of this hadith, some other narrations have been narrated from the Salaf [the predecessors], such as what has been narrated by Ibn Abi Al-Dunya in the book «Mujabu al-Du'a»: «A man came to Abd al-Malik Sa'id bin Abjar». He examined his stomach and said: You have a disease that will not heal. He said: What is that disease? He said: There is a big tumor inside you that usually kills its owner. So the man turned and said: «Allah Allah, la ushriku bi-Rabbi ahada Allahumma inni atawajjahu ilayka bi-Nabiyyika Muhammad, sallallahu alayhi wa sallam, Nabiyyirrahmah. Ya Muhammad! Inni atawajjahu bika ila Rabbika wa Rabbi, an yarhamani mimma bi rahmati man siwah (O Allah, Allah, my Lord, I do not associate anyone with You. O God, I turn to you through your prophet Muhammad (PBUH), who is the prophet of mercy. O Muhammad! Through you, I pray to your God and to my Lord to have mercy on me and heal my disease). Abd al-Malik examined his stomach again and said: You have recovered and there is no disease in you» (Ibn Abi al-Dunya, 1992: 85). These expressions are similar to the expressions used by the blind.

Ibn Taymiyyah mentioned this hadith in his book, saying: It was narrated that the Salaf have supplicated with this supplication and the like (Ibn Taymiyyah, 2001: 199). Although Ibn Taymiyyah had brought this narration to express his intention and deal with it as he pleased, what is important is that this narration proves that the Salaf have used this supplication and were healed by it, as some researchers, including Alawi Al-Maliki, have also pointed to this issue. (Alawi al-Maliki, 2008: 134)

4. The Additions of the Hadith of the Blind

In line with the generality of the hadith of the blind, two additions have been mentioned for it, which have been weakened by «Albani» and his followers.

4.1 The Addition of «Hammad bin Salamah» to the Hadith of the Blind

Albani has mentioned this addition as follows: This addition is the addition of Hammad bin Salamah, which is mentioned like the hadith of Shu'bah; only with some brevity; and at the end of the text, the sentence «*wa shaffi' Nabiyyi fi raddi basari* (and accept my Prophet's intercession concerning the restoration of my sight)», is written and then this sentence is added: «*wa in kanat laka hajatun fa' al mithla zhalik* (and if you have a request, do as the same)». Abu Bakr bin Abi Khaythamah has narrated this addition in his "History" with the mentioned chain; as follows: «*Haddathana Muslim ibn Ibrahim: Haddathana Hammad ibn Salamah bihi* (Muslim Ibn Ibrahim told us: Hammad bin Salamah told us that)». Sheikh al-Islam Ibn Taymiyyah on page 102 of his book «Al-Qa'idah al-Jalilah» considered the mentioned addition to be weak and introduced the cause as Hammad bin Salamah narrated that addition alone, and no one else is involved in the narration of that, and another cause is that Hammad's narration is opposite to Shu'bah's, while Shu'bah is more reliable than all the men who narrated the hadith of the blind man. This reason, which Ibn Taymiyyah has mentioned in weakening this addition, is in accordance with the rules of hadith and is not against it. (Albani, 2000: 81)

4.1.1 Albani's view on the Addition of «Hammad bin Salamah»

Albani said: «What Al-Ghumari mentioned on page 30 of his «Misbah» that Hammad is *Thiqah* [trustworthy], and he is one of the men of the «Sahih», and what *thiqah* adds is acceptable». is because he neglected or ignored the established rule in the terminology of hadith, because the addition of *thiqah* and his narration is acceptable if it does not disagree with the narration of *Awthaq* [the more reliable narrator]. Hafiz Ibn Hajar in *Sharh al-Nukhbah* said: «The addition of *thiqah* is acceptable, provided that it does not disagree with *awthaq*, and if they contradict each other, the more reliable narrator is called *Mahfouz*, that is, acceptable, and what contradicts it is called *Shazz*; that is, the weak». (Ibid: 81-82)

Albani believes that the mentioned condition does not exist in the narration of Hammad bin Salamah; because the mentioned Hamad, although he is one of the Muslim's narrators, but without a doubt, he is lower than the Shu'bah in terms of memorization. Al-Dhahabi considers Hammad: «*Thiqah lahu awham*». It means he is trustworthy but he has errors. Hafiz Ibn Hajar said in *Al-Taqrīb*: «*Hammad bin Salamah thiqah abid* (Hammad bin Salamah is trustworthy and pious)» and in terms of memorization, his memorization is more than others. But at the end, his memorization changed [and became less]».

After that, in the biography of «Shu'bah», he said: «Shubah bin Hajjaj is *thiqah*, trustworthy and reliable». Al-Thawri said about him that he is the leader of believers in hadith, and he was the first person who researched the scholars of hadith, defended the Sunnah, and was a devotee. When it became clear that Shu'bah is more reliable than Hammad, then Hammad's opposition to Shu'bah in the above-mentioned hadith necessitates the non-acceptance of that addition, because it contains the opposition of *thiqah* to *awthaq*. Therefore, that addition is called *Shazz*. Also, Hafiz Ibn Hajar stated this in *Sharh al-Nukhbah*, and Hammad may have narrated that addition at a time when his memorization had changed; so he is definitely in error». (Ibid: 82)

And he adds: «Imam Ahmad bin Hanbal has also pointed out that this addition to be *shazz*; because Ahmad has narrated the hadith of the blind through Mu'ammal bin Ismail from Hammad, after the narration of Shu'bah; except that Ahmad bin Hanbal did not mention the text of the hadith of the blind through the path of Mu'ammal bin Ismail; Rather, he referred the wording of the hadith with the phrase «*Fazakara al-Hadith* (so he mentioned the hadith)» to the text of the hadith of Shu'bah that had been mentioned earlier. In addition to the fact that the wording of Ahmad (*Fazakara al-Hadith*) refers to that addition to be *shazz*, and there is a possibility that this addition does not exist at all in Mu'ammal's narration from Hammad, and for this reason it was not stated in Mu'ammal's narration from Hamad; Because the habit of the hadith memorizers (*huffaz al-hadith*) is that when they refer one narration to other, that is, they refer the text of one path to the text of another path; and if an addition is mentioned in the referenced text, they mention it, and since Ahmad did not mention it in Mu'ammal's narration, that means that the addition does not exist in it». (ibid: 82-83)

Albani concludes that: «The mentioned addition is not confirmed; because it is *shazz*, and even if it is proven, it does not indicate that *tawassul* occurred to the Prophet (PBUH) in particular. Because it is possible that the meaning of this addition «*Faf'al mithla zhalik*» in the text of the hadith means: "Act like that in the future!" That is, come to the Messenger of God (PBUH), as long as he is alive, ask him for his supplication, perform ablution, pray, and supplicate with the supplication that the Messenger of God (PBUH) has taught you». (Ibid: 83)

4.1.2 Criticizing Albani's Statements about the Addition of «Hammad bin Salamah»

In criticizing Albani's statements, it should be said that Hammad's addition does not contradict what Shu'bah said; because he just said in the extension of the hadith: «If you have a need, do so». Whether this addition was issued or not, there is no evidence that supplication to be exclusive to that health problem per se [i.e. blindness]. And just as the Prophet (PBUH), taught him to pray in this way, it is permissible to use the supplication in other situations and with other people as well. Many hadith scholars and researchers disagreed with Albani on this hadith, and in the following we will criticize and analyze Albani's words, focusing on their sayings.

Sheikh Mahmoud Said Mamdouh believes that the hadith of the blind is ultimately correct, and that Hammad bin Salamah is trustworthy and the keeper of knowledge (Mamdouh, 1995: 113). In response to the problem (that they mentioned due to the existence of addition, «*wa in kanat hajatan faf'al mithla*

zhalik (and if there is a need, do the same)», and they say that this addition is exclusively narrated from Hammad bin Salamah, and «Shu'bah» is placed in front of this exclusivity, so its narration is Shazz), has given the following answer: «Addition of *thiqah* is accepted and does not contradict the narration of *awthaq*, and the saying "*wa in kanat hajatan fafal mithla zhalik*" does not contradict the hadith; Rather, it completely agrees with it; because the principle is in the generality and use of hadith at any time, and saying that Hammad is mistaken, is only Albani's assumption and it has no proof, and the best that can be said is that it is a *sahih* addition and there is no contradiction in it. Therefore, it is undoubtedly acceptable». (Mamdouh, 1995: 113)

Imam Hafiz Abu Hatim bin Hibban, in the chapter on «*Thuqat*» in his book, believes that although the addition is only narrated by Hammad bin Salamah, but he is *thiqah* and reliable, and that the addition by *thiqah* is acceptable. (Ibn Hibban, 2016, vol. 8: 1)

Ghumari also mentioned in his book this hadith with the aforementioned addition and its chain of transmission from Ibn Abi Khuthaimah, and he believes that its document is authentic and Hammad bin Salamah is trustworthy, worshipful and reliable. As for the last sentence of the hadith (and if there is a need, do the same), he believes that this phrase requires the permission of the Prophet (PBUH), to make *tawassul* to him when the need arises. (Ghumari Al-Maghribi, 1991: 18)

It does not seem entirely pointless that Albani, who rushes to reject this addition by claiming that Hammad bin Salamah disagreed with another narrator (i.e. Shu'bah), we find him in another place accepting Hammad's disagreement with a group, and includes it in his «*Al-Silsilah Al-Sahihah*», stating: «And a group of people are against Hammad bin Salamah; so it is possible that Hammad has memorized something that these people did not memorize!» (Albani, n.d, vol. 1: 130) Therefore, many scholars disagree with Albani's opinion, and Hammad, as confirmed by many, is reliable, and his addition does not contradict Shu'bah's narration, and Albani's statements are not approved.

4.1.3 Indication of Generality of the Hadith to the Permissibility of Tawassul to the Prophet (PBUH)

This hadith is a proof of the permissibility of *tawassul* to the Prophet (PBUH), whether in his presence or his absence, during his life or after his death, and this is from several aspects:

1. The narrator of hadith, Uthman bin Hunaif, who is more knowledgeable about the hadith than others, guided a man to this supplication during the caliphate of Uthman. This act per se is the evidence for its non-specification. In addition, the hadith critics and hadith memorizers always consider it as general concept, and if it was not so, they would have understood its unusualness. (Fouda, n.d: 32)
2. Ibn Abi Khuthaimah narrated the hadith with an addition at the end that the Prophet (PBUH) said: «If there is a need, do the same». This hadith was narrated with an authentic chain of transmission. Which, as is clear, denotes the generality to it. Ibn Taymiyyah has objected to this addition for flimsy reasons. (Ibid) and assuming that the additions were weak (as Albani has proposed), it is still possible to prove the permissibility of *tawassul* to the Prophet (PBUH) through the generality of the hadith, and reject Albani's opinion, which we will discuss below:
3. Although this hadith was issued due to the request of the blind, but the other people are like him in this case. The statements of the *Shāri'* [Divine authority] can be considered as general rules, and if they were not so, evidence must be established for their specificity. Teaching supplication by the Messenger of God (PBUH), even if it was at the request of the blind in order to teach him a supplication, but it refers to the legislation of this supplication for his ummah and not only for that man. When the Prophet (PBUH), instructs someone to supplicate, this guidance is legitimate for all people, and he teaches us that the supplication he taught is also like prayer (*al-salat*). If we assume that the Prophet (PBUH), supplicated for that blind man; although the hadith does not indicate this, but his supplication indicates the permissibility of *tawassul* to him in all cases. It was stated in «*Usool*» that the act of the Prophet (PBUH), indicates permissibility, and nothing else. (Ibid)

If the hadith was specific to that blind man or was confined to the life and presence of the Messenger of God (PBUH) and not to what happened after his death or his absence, he would certainly have made that clear, as it was explained to Abu Burdah, that it is permissible for him to have a piece of goat meat as a sacrifice, and it is not permissible for anyone else. Therefore, if there is a

specific hadith and its specificity is not mentioned, then it is a case of delaying the clarification of the time of need (application of hadith); because «*Taklif bi-ma la yu'lam* (obligation of what is not known)» is not permissible (Ibid). Therefore, the hadith of Tawasl of Dharir is sufficient and comprehensive; because the Prophet's teaching of this tawassul to the blind indicates its legitimacy in all cases, and it is not acceptable to be said that tawassul is *bid'ah* (innovation in religious matters), and there is no good reason for its specificity to the life of the Prophet (PBUH), rather, the very concept of the hadith is general.

4.2 Uthman bin Hunaif's Addition to the Hadith of the Blind

The second addition is about the story of a man with Uthman bin Affan who has made tawassul to the Messenger of Allah (PBUH), and after that, Uthman had mercy on him and fulfilled his need. This story was narrated by Tabarani, both in «*Al-Mu'jam al-Saghir*» and «*Al-Mu'jam al-Kabir*» through Abdullah bin Wahab, and he from Shabib bin Sa'id al-Makki, and he from Ruh bin Al-Qasim, and he from Abu Ja'far al-Khatmi al-Madani, and he from Abu Imamah bin Sahl bin Hunaif, and Sahl from his uncle, Uthman bin Hunaif, that he said: «A man used to visit Uthman bin Affan (ra) concerning something he needed but Uthman paid no attention to him». The man went to Uthman bin Hunaif (ra) and complained to him about the matter- so Uthman bin Hunaif said: «Go to the place of Wudu', then come to the Masjid», perform two Rak'ats and then say: «*Allamuhumma inni as'aluka wa atawajjahu ilayka bi-nabiyyina Muhammad, sallallahu alayhi wa sallam, nabiyyirrahmah.Ya Muhammad! Inni atawajjahu bika ila Rabbika azza wa jalla, fa-yaqdhya li hajati* (O Allah! I ask you and turn to you through our Prophet Muhammad, the Prophet of Mercy. O Muhammad! I turn through you to my lord, that He fulfil my need)», and mention your need. Then come so that I can go with you [to the caliph Uthman]. Then the man left and did as he had been told, then went to the door of Uthman bin Affan, and the doorman came, took him by the hand, brought him to Uthman bin Affan, and seated him next to him on a cushion. Uthman asked, «What do you need?» and the man mentioned what he wanted, and Uthman accomplished it for him, then Uthman said: «I did not remember your need until this moment, come to us for any need you may have». After that, that man left Uthman bin Affan and met Uthman bin Hunaif and said to him: «May God reward you well, because the caliph did not consider my need and did not pay any attention to me until you have reminded him of my need in my absence». Ibn Hunaif said: «I swear by God! I did not speak to him, but once I was with the Messenger of Allah (PBUH) and a blind man came to him and said to him: "Supplicate to Allah to heal me"». He (PBUH) said: «If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you». He said: «O Messenger of Allah! I have no quid to help me, and I suffer from issues». Then, the Prophet ordered him to perform Wudu' (ablution), and to supplicate with this supplication: 'O Allah, I ask You and turn towards You by means of Your Prophet Muhammad (PBUH), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of you, concerning this need of mine', so that it can be resolved". Uthman bin Hanif said: «By God! We had not separated and were still talking among ourselves when that man came to us and he had become so sighted as if he had never been blind». (Albani, 2000: 83-84)

Al-Tabarani narrated this hadith entirely in his *Mu'jam*, so he said: «Shabib is thiqah, and he is the one whose son, i.e. Ahmad ibn Shabib, narrates from him. That is, Ahmad narrates from Shabib (his father), and his father from Yunus ibn Yazid al-Ayli». The above hadith was narrated by Shu'bah from Abu Ja'far al-Khatmi, whose name is Omair bin Yazid, and so called Abu Ja'far is thiqah, and only Uthman bin Omar bin Faris has narrated this hadith from Shu'bah. That is, «Uthman bin Omar bin Faris» is exclusive in narrating the aforementioned hadith from Shu'bah. Tabarani said: The hadith is authentic. (Tabarani, 1984, vol.1: 306)

4.2.1 Albani's Doubt about the Addition of «Uthman bin Hunaif»

And after narrating that, Albani says: «We have no doubt about the authenticity of the hadith; but our research regards the validity of the above-mentioned story, which was narrated only by Shabib bin Said from Ruh bin al-Qasim. As Al-Tabarani has said: "No one narrated this hadith from Ruh bin al-Qasim other than Shabib bin Sa'id Abu Sai'd al-Makki. That is, the aforementioned hadith was exclusively narrated by Shabib from Ruh bin al-Qasim"». (Albani, 2000: 84)

Albani says: «The above-mentioned Shabib has been slandered. Especially in Ibn Wahab's narration about him. But Ibn Wahab in narrating this hadith from Shabib, has two followers: one is Ismail and the other Ahmad, and they are the two sons of the aforesaid Shabib». That is, the two sons of Shabib (Ismail and Ahmad) have narrated the hadith from Shabib, like Ibn Wahab. I do not know Ismail, and I have not seen anyone mention him, nor did anyone indicate to his name in the chain of narrators of his father's documents, unlike his brother Ahmad, who is *sadouq* [truthful]. It means that his narration is at the degree of *hasan* [good]. The views of the grand hadith scholars about Shabib, briefly is that he is weak in his memorization, unless his son Ahmad narrated from him, and Shabib narrated from Yunus only, then he is not weak, but rather reliable and *hujjah*. Al-Dhahabi says in his view about the mentioned Shabib: «*Sadouq'un yaghrub*» means he is weak in terms of his memorization. (Ibid)

Albani also says quoting Ibn Uday: When Ahmad bin Shabib narrates hadiths from his father Shabib that he had narrated from Yunus, you would think that the mentioned Shabib was the second Yunus; That is, his narration is correct. Albani then says: From the views of *huffaz al-hadith* (the people remember hadiths) above, it is understood that the Shabib's hadith is accepted under two conditions:

First: that the hadith, to be narrated by Ahmad from his father (Shabib).

Second: that Shabib has narrated from Yunus; Otherwise, Shabib's narration is weak, and the reason is that Shabib had the manuscripts of Yunus Bin Yazid, as Ibn Abi Hatim narrated in his book «Al-Jurh wa al-Ta'dil» (Vol. 2: 359) from his father: Shabib was like that; when he was narrating over his manuscripts, there would be no mistakes, and if he was narrating by heart, he was making mistakes, as Ibn Uday said. Likewise, Al-Bukhari did not include any of Shabib's hadith except what his son Ahmed narrated from him and Shabib narrated from Yunus, and Bukhari did not mention in his book any of the narrations of Ibn Wahab that he narrated from Shabib. (Ibid: 85)

Finally, Albani concludes that the mentioned hadith is weak; that is, it is not proven and not subject to argument, and rather, it is weak and unacceptable in three respects.

1. Weakness due to the memorization of the narrator who narrated the hadith alone and the narrator is «Shabib».
2. Differences in his narrations.
3. His opposition to the trusts (*thuqat*): such as Shu'bah and Hammad; because they did not mention it within their narrations. (Ibid: 86)

4.2.2 The Acceptability of Shabib's Narration and Albani's Criticism

What Ibn Uday said that: «When Ahmad bin Shabib used to narrate hadiths narrated by his father from Yunus, you would have thought that the mentioned Shabib was the second Yunus», does not mean that he considered this as a condition to confirm the narration of Shabib. However, various people have spoken about his reliability and trustworthiness. For example Kourani says: "Shabib bin Sa'id al-Tamimi al-Habti al-Basri Abu Said, the father of Ahmad, is one of the men of Bukhari from whom he narrated in Al-Sahih and Al-Adab Al-Mufrad, and Abu Zar'ah, Abu Hatim, Al-Nisa'i, Al-Dhuhali, and Al-Daraqutni have confirmed him in «Al-Awsat». Abu Hatim said: He has the books of Yunus bin Zayd and he is *salih al-hadith* [has correct hadiths] and there is no problem with him. And Ibn Uday said: Shabib has a copy of Zahri's direct hadiths from Yunus. And Ibn Madani said: It is trustworthy and he used to travel to Egypt constantly in trade, and his book is an authentic book. (Kourani, n.d: 61)

Also, Bukhari in his book Al-Tarikh al-Kabir and Nisaburi have mentioned Ahmad bin Shabib bin Sa'id al-Habti al-Basri, who heard the narrations from his father, as a narrator among the narrators of their hadiths (See: Bukhari, n.d, vol. 2: 4; Nisaburi, 1983, vol. 1: 496). In addition, Bukhari narrated from him exclusively. Also, people like «Abu Ishaq Ibrahim bin Sa'id bin Abdulaziz Jawhari» and «Abu Abdullah Muhammad bin Yahya bin Abdullah al-Dhuhali» and «Abu Sa'id Abdullah bin Shabib bin Khalid Rab'i al-Basri» and others have also narrated from him. (Ibn Khalfun, n.d: 72)

Ibn Abi Hatim Rāzi says: «My father was asked about him, and he replied: "He is *thiqah* and *sadouq* [trustworthy and truthful]". Abul-Hasan al-Daraqutani also asked his father about Shabib bin Sa'id, he answered: "He is *thiqah*"» (Ibid: 73). Ibn Hibban also said: «Shabib bin Said al-Habti Abu Sa'id is from Egypt who narrated from "Muhammad bin Amr" and "Yunus bin Yazid al-Ayli"; His son Ahmad bin Shabib and Ibn Wahab also narrated from Shabib, and he is the same person who narrated from Shu'bah and Ruh bin al-Qasim"» (Ibn Hibban, 2016, vol. 8: 310). Ibn Hajar also writes:

«There is nothing wrong with the narration of Ahmad bin Shabib bin Sa'id al-Tamimi al-Habti from him [i.e.his father Shabib]» (Ibn-Hajar Asqalani, 1985: 263). He also mentioned the name of Shabib in "Tahdhib al-Tahdhib", which he narrated from Abban bin Abi Ayyash, Ruh bin al-Qasim, Yunus bin Yazid, etc. (Ibn Hajar Asqalani, 1908, vol. 4: 269-270)

Al-Qurtubi also said: «Shabib bin Said Abu Said Al-Habati is the father of Ahmed bin Shabib, who Bukhari, in the *bab / kitab* of *Istiqradh* [chapter of Borrowing] and in the section of "Manaqib-i Uthman", has narrated from Ahmad bin Shabib, who also narrated from his father; while he is alone in his narration; That is, no one else narrated these hadiths, and this narration is not only in one position. Abu Hatim and Abu Zar'ah also said: There is no problem in him, and Abu Hatim said that he is *salih al-hadith*» (Qurtubi, 1985, vol. 3: 1159). Ibn Taymiyyah also said that Al-Tabarani has mentioned his *tafarrud* (exclusiveness) due to his knowledge, and he did not reach the narration of Ruh bin Ibadah from Shu'bah did not reach him, and this attribution is correct, and indicates that Uthman bin Umar is not alone in his narration from him. (Ibn Taymiyyah, 2001, vol. 2: 212)

All these cases are similar in confirmation and approval of Shabib, and it is not a condition for Shabib's narration to be authentic that he had narrated from Yunus Bin Yazid. Besides, Ibn Madini has stated that his book is correct and Ibn Uday only spoke of Zahri's report from Shabib and did not mean all his narrations. So what Albani has claimed is not correct (Kourani, n.d: 61). and the addition existed in Shabib's narration is accepted by many scholars of hadith science and it is cited and approved by them.

4.2.3 Another Path of the Reported Addition

This addition was reported through other paths. For example, it has been mentioned by Beyhaqqi in «Dalai'l Al-Nubuwwah», through Yaqub bin Sufyan, that Ahmad bin Shabib bin Sa'id narrated that my father narrated from Ruh bin al-Qasim from Abi Ja'far Khatmi from Abi Imamah bin Sahl bin Hunaif from his uncle Uthman bin Hunaif, who narrated that a man used to visit Uthman bin Affan, then he narrated the whole story (Beyhaqqi, 1984, vol. 6: 167-168). It should be stated that «Yaqub bin Sufyan, is Hafiz, Imami and thiqa; Rather, he is above the thiqa. This is the chain of transmission of "Sahih Al-Bukhari", and this means that the hadith is authentic. This word is in agreement with the words of Al-Hafiz al-Tabarani and it invalidates what Albani inferred from the words of Hafiz in the introduction of Fath al-Bari» (Kourani, n.d: 60). Some other hafizs also considered this story to be correct, like Al-Mundhiri in «Al-Tarhib wa al-Tarhib min al-Hadith al-Sharif» (Mundhiri, 1996, vol. 1: 273). Therefore, Albani's statement is not correct, and this addition has been reported in other ways as well.

4.2.4 Criticism of Albani's Doubt based on lack of some Narrators

Albani's claim that this story was not mentioned by some narrators is not correct; «Because among the people of knowledge, it is known that some narrators narrate the hadith with what is connected to it, and some of them suffice with a brief part of it according to their need, as Bukhari did, and many of his hadiths are brief, and its complete form is found in others. According to scholars of hadith and Usoul, the ziyadat of thiqa is acceptable, and the one who has memorized [the whole hadith] is more reliable (*hujjah*) over the one who didn't memorize it». (Kourani, n.d: 62)

Also, as it was rejected about the first addition, such problem in this addition also it can be taken care of that the mentioned addition does not contradict what Shu'bah and Hammad have narrated. Rather, this addition, whether it was issued or not, there is no evidence to limit this supplication to the problem of the blind. So as the Prophet (PBUH) taught him to pray in this way, it is permissible to use it in other situations and with other people as well.

4.2.5 Albani's other Oppositions based on Sirah of Uthman bin Affan

Regarding the sirah [way of life] of Uthman bin Affan, which Albani referred to, there is room for discussion, among which a few things are mentioned:

4.2.5.1 Albani's Doubt based on the Sirah of Uthman bin Affan

Among other problems raised by Albani about the mentioned story, he says: «There are phrases in the story of the blind man with Uthman bin Hunaif, that if an expert about the virtues of the holy Companions thinks well of those sentences, he will consider them as another reason for this story to be weak, *munkar* (reprehensible) and unproven». Those sentences mentioned in the story are: «Uthman

did not consider the needs of that man and did not pay attention to him». How will these sentences be consistent with what has been narrated from the Messenger of Allah (PBUH) according to the authentic narration that the angels were shy from Uthman? And especially with those virtues that Uthman is famous for, such as his mersy, kindness, and benevolence towards people?! All this leads us to think that the occurrence of that behavior of Uthman toward the blind is far from reasonable; because the truth of that story requires the injustice of Uthman, which contradicts the perfection of his virtues. (Albani, 2000: 89)

4.2.5.2 Review and Criticism of Albani's View about the Sirah of Uthman bin Affan

In response to Albani's doubt that Uthman's lack of attention for that man in the mentioned hadith is contrary to the hadiths narrate his mersy, kindness, benevolence and modesty, some points can be mentioned.

First: If we are not currently in the position of examining the sirah of the Third Caliph and assume that he was a generous person and kind to all Muslims; but after all, he was not an innocent person. Perhaps in the previous meeting, for some reasons, he could not understand the truth of the questioner's speech and fulfill his need. (Subhani, 2013, vol. 3: 242)

Second: It should be asked that if Uthman was so kind to the people, then what was the reason for the people to uprising against him and kill him?! Amir al-Mu'minin Ali (A.S.) in the sermon of Shiqshiyah, describing the time of Uthman's caliphate and the complaining about that era, says the following:

«Till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate». (Nahj al-Balaghah: 3rd Sermon)

The public's public anger against «Uthman» was high (Amini Najafi, n.d, vol. 8: 341, 387, ...), There are examples of violence by Uthman against the companions. For example, he harassed and mistreated «AbuDhar» and exiled him to a very harsh place like «Rabadha» (Ibid: 413). He also sent one of his soldiers to bring «Abdullah bin Mas'ud» to the mosque, then he beat him on the ground and broke one of his ribs (Yaqūbī, n.d., vol. 2, p. 170). There are many cases of Uthman's violence, but these two examples suffice.

It is clear that the people were not very satisfied with Uthman's caliphate; the reason led to a general uprising against him and finally kill him.

Third: The hadith of mersy, kindness, benevolence and shyness of Uthman, which Albani considered to be authentic, have problems that we will discuss below:

It has been narrated that the Prophet (PBUH) said: «Should I not be shy from a man whom the angels of God are shy from?» (Abdul Razzaq, 1982, vol. 11: 232; Ibn Hanbal, 1982, vol.1: 467; Bukhari, 1998: 311; Beyhaqqi, n.d: 17). Ibn Hajar rejects such reports (Ibn Hajar Asqlani, 2003, vol. 7: 43) «Such hadiths that were narrated from the Messenger of God (PBUH) are all fabricated» (Tayyib Niya, 2015: 143-144). and «hey have weakness in terms of source and content» (Amini Najafi, n.d, vol. 18: 140-167), and «some hadith scholars have pointed out their weakness in its chain of document» (Tabarani, 1983, vol. 12: 327; Bukhari, n.d, vol. 1: 308; Ibn Mu'in, 1987, vol. 3: 160; Amini Najafi, n.d, vol. 18: 163-164). Besides, Allamah Amini has dealt with this narration and criticized it at length.(Amini Najafi, n.d, vol. 18: 104-105, 150-151)

As a result, Albani's words about the sirah of Uthman, through which criticizes the hadith of al-Dharir is not correct.

Conclusion

Al-Dharir was a blind man who regained his sight through the tawassul to the Prophet (PBUH). This hadith indicates the permissibility of tawassul [as a mean to pray God]. By examining the document and the chain of similar hadiths, it has been reached that there are two *Ziyadât* [additions] that were mentioned for this narration, which are considered by Albani to be *Shazz* and weak. By scrutinizing Albani's arguments, it was found that Albani's words are not correct for various reasons. Some of these reasons are:

1. In the addition of «Hammad bin Salamah» in the hadith of al-Dhareer, Hammad is *thiqah*, and this has been proven by various reasons, and his addition does not contradict Shu'bah's narration. Thus, Albani's claims in this regard are incorrect.

2. It must be said about the addition of «Uthman bin Hunaif» in the hadith of al-Dareer: Shabib's narration is acceptable and authentic, and this addition was reported by other paths, and Albani's doubts remain unconfirmed.

3. The argument of the shyness (*hayâ'*) of Othman bin Affan, which was proposed to weaken the second addition, is not invocable, because it contains weakness in its document, and it cannot be proven in terms of content. And many scholars have discussed and criticized the hadith of hayâ' of Uthman, and Allamah Amini discussed and refuted it extensively.

Finally, it can be said that the hadith of the blind is acceptable with both its additions and can be used to extract a ruling to use the supplication of the Prophet (PBUH), for praying God at any time, and in other words, making *tawassul* to the Prophet (PBUH), at any time -whether in his life or after his death- is permissible.

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